Registered No. **120** of 1874.

The Bombay Guardian.

VOL. XX.—NEW SERIES.—No. 16. SATURDAY, JUNE 20, 1874. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—WE have already mentioned the special united services at Calcutta last week. The ministers of the place united in the invitation to the public, and the response far exceeded their expectations. 1,000 persons attended, and it was necessary to have more than one place of meeting. We understand that a telegram was sent to Glasgow, mentioning the proposed services, and asking that prayer for the outpouring of the Holy Spirit should be offered at the noon-day prayer meeting. An answer was received to this effect: "Prayers offered; salutations; Glasgow informed." The Lord has blessed the meetings. We have heard of this incident: A minister was summoned to visit a person under concern for his soul. Arriving at the place he was surprised to find a considerable company assembled. He asked who it was that was anxious, and was told that all were anxious. Two entire families had been awakened and were anxious to be guided to the Saviour.

—AN example of the carelessness with which some read the Scriptures, meets our eye in a hymn called Mary Magdalene, the first two verses of which are as follows:

To the hall of the feast came the sinful and fair,
She heard in the city that Jesus was there;
Unheeding the splendour that blazed on the board,
She silently knelt at the feet of the Lord.

The frown and the murmur went round through them all,
That one so unhallowed should tread in that hall;
And some said the poor would be objects more meet,
As the wealth of her perfume she showered on His feet.

Three different persons are confounded here and two different events. Mary the sister of Lazarus anointed the head of Jesus a few days before his crucifixion, in Bethany, in the house of Simon the leper. It was on this occasion Judas Iscariot found fault because a disciple of Jesus had indulged in such expenditnre. Two years before, a woman that was a sinner and whose name we know not, brought ointment and poured it on his feet, in the house of Simon the Pharisee, in Galilee, apparently in Capernaum. Mary Magdalene had nothing to do with either of these transactions; she was simply one out of whom Jesus had cast seven devils, and who became a disciple of his. Yet the three women are mixed together and made one in the hymn; and the two transactions are treated as one.

—We have been favoured with a copy of the Church Missionary Society's Report of its Missions in Western India. There are ten European missionaries on the ground, with five at home. There are four Native Pastors. Twenty adults were baptized last year, of whom twelve at Nassick. The communicants number 335. The pupils in the Robert Money School number 182; in all the schools 1888. The subscriptions and donations amount to Rs. 16,075; grants from Government Rs. 7,845. We are glad to learn that there is a prospect of an early return of some of the missionaries now at home. The stations occupied are the same as for a number of years past, and the work is carried on in the Marathi, Hindustani, Sindhi, Guzarati and English languages. At Hydrabad, Sindh, is an Anglo-Vernacular School of 86 boys (average attendance 67), and at Kurrachee one of 121. There is also at Kurrachee a Vernacular School for Guzarātis. At Nassick the Anglo-Vernacular School has 78 scholars. Mrs. Robertson gives an account of the Boarding-School lately instituted in Bombay for the daughters of Native Christians. The number of girls is now 15, and the Report given of them is very favourable. We hope to place some extracts from this Report in our Miscellany.

—"IT is better that ninety-nine guilty persons should escape than that one innocent person should be convicted on purely circumstantial evidence." So said one of our Bombay Magistrates the other day. We have some difficulty in accepting this dictum, though it has a good deal of currency. The innocent are sure to suffer if the guilty escape. Ninety-nine guilty persons sent forth scot-free into the community, go forth to prey upon more than ninety-nine persons entitled to the protection of the authorities. The question simply is, Is the evidence legally and reasonably sufficient? Scylla here is just as dangerous as Charybdis. Circumstantial evidence is sometimes the strongest. We are not giving any opinion as to the case before the Magistrate, or finding any fault with his decision. It is the principle enunciated that we question. There is legal authority for it, we believe, as there is for many other errors.

—THE Liberation Society have resolved to raise a fund of £100,000 for the more energetic prosecution of the work of disestablishment. At their Conference last month, three subscriptions of £5,000 each were promised by Sir Titus Salt, Mr. Holden and Messrs. Illingworth. £23,500 was promised.

—IN his speech on the second reading of the Public Worship Regulation Bill the Earl of Shaftesbury said:

Ritualism has gone very far ahead, and it would not be possible to do more than repress some of its excrescences. But Ritualism in these days is a thing of merely secondary importance. Other issues far more deadly demand our attention. The Most Rev. Prelate (the Archbishop of Canterbury) quoted the other day some passages from books and altar-cards that were of a most serious, I might almost say desperate, nature. They gave us proof that the invocation of saints, worship of the Apostles, and many things of that sort were finding favour in a section of the Church. But how does this Bill in any way touch any of these matters? (Hear.) How, I would ask, will it reach the Confessional? Do not suppose the Confessional is that idle phantom which it used to be. It is spreading very rapidly, and is not confined, as some suppose, to a few fine people in Belgravia. In all classes of society it is to be found. I speak from knowledge. I know the books that are circulated in regard to it, and I know how the minds of young and tender women in every class are being brought to favour it. I communicated to the Lord Chancellor the evidence on the subject, and he expressed his alarms. He spoke with indignation and horror of the books relating to the Confessional that were issued by well-known publishers, and scattered broadcast throughout the country. (Hear, hear.) If the Confessional prevail unchecked—and checked it cannot be by any ordinary legislative enactment—it will produce a complete change in the spiritual, moral, and political character of England, and will speedily sink the Establishment in inevitable ruin. (Hear.) There are perhaps two courses open. In the first place the evil might be checked by creating a universal public sentiment of indignation, and an equally general spirit of watchfulness. I acknowledge, however, that this is very difficult. In the first place, there is a large party in favour of these things, and though, no doubt, there are many who are hostile, yet the great bulk of the people of England are in a state of complete indifference. They care not for these things one way or another. The second course would be to carry out a wide, deep, and searching Church reform. But this proposition no one will listen to.

—WE regret to mention that the Rev. J. Small, of the Free Church Mission, has found it necessary to leave India for a while. The immediate cause of his return at this time is the illness of his second daughter, in Scotland, and the parents are anxious to be with their suffering child. But as Mr. Small has been more than ten years in the country, the change would not be inopportune for his own health.

—"*Times of Blessing*" is the name given to a weekly paper lately started in Edinburgh, containing full accounts of the Revival in Scotland. The following from the number for May 14 indicates one of the incidental results of the Revival:

In Trinity Church, Mr. Sankey's place was filled by one of the choirs; and the result showed what can be done by ladies whom the love of Christ has constrained to consecrate their gift of song to Him whose they are and whom they serve. Through frequent practice and singing together, they have attained to such precision that every word they sing is as distinctly heard as if it was only one voice instead of many.

The following relates to Glasgow:

The Christian workers in the north-western section of the city met some time since, and conferred as to how they could best reach the lapsed masses. It was thought best to go to the streets, but in such a manner as to impress the people. A platform on wheels was constructed, large enough to accommodate the speakers and singers. They then got a harmonium and good accompanyist, and a first-class choir of singers. The hymns were printed on sheets 9 feet long by 4 feet broad, and hoisted on a frame so that all could join in singing. The ministers took up the matter heartily, and all denominations were represented. The district was thoroughly advertised by posters and thousands of small handbills. Much prayer went up to God for favourable weather and a blessing on the meeting. The Lord heard and answered: the night was dry, and about 2000 of the right class of people assembled. During the time they were together, in addition to prayer, they sung seven hymns and had six gospel addresses.

• WE have received a letter from a friend in Australia, a Presbyterian Minister, for-

merly in Bombay, some extracts from which may interest our readers:

I have watched with deep interest and deep sympathy the movement which has been going on in Bombay and elsewhere in India for these years. I have heartily rejoiced in the success of my friend William Taylor, or rather in the prosperity of the Master's work in the hands of my fellow-servant. If there were nothing more done in the Presidency than the work done in Lanowlee, it would be to me a cause of unbounded thankfulness. For has not God now answered my prayers in regard to that place? That a new denomination has begun work in Bombay is no matter for alarm or regret. Other denominations will ultimately be the better for it, and the Lord's work will gain. There is a place for Methodism in India perhaps more than anywhere. I saw from the first that two classes were greatly neglected in India—the growing class of Europeans of low rank, and the large class of Indo-Europeans. And if the movement will be the means of systematically providing for their wants, it will have commenced a new and an exceedingly important era in the development of the country.

The work here is outwardly prospering. But, as in every other part of the Colony, religion is at a low ebb. Men are intensely worldly, and the Church has been affected to an alarming extent. There is now a growing sense of this state of things among a large portion of Christians. Much prayer is offered. Some efforts are made. The glorious work in Scotland has stirred us to the depth of our spiritual nature, and I trust that before long you will have blessed news from Australia.

THE article on "A Paid Native Ministry" in the April number of the *Indian Evangelical Review*, has elicited an article on the same subject in the *Bengal Magazine* for June, by an "Unpaid Native Minister." The Native Minister considers the views expressed in the *Review* "outrageous in their character and mischievous in their tendencies." We think it a pity that our Native brother should have allowed personalities to enter into this discussion. He seems to regard the Rev. Mr. Allen's article as an attack on Native Ministers calling for an indignant and defiant rebuke. We agree with him that there is little likelihood of persuading the Native ministry to fall back upon the voluntary system until the European missionaries themselves discard the salaries which many of them now receive. But the *tu quoque* argument may as well be foregone, until the principle of the proposed change be thoroughly discussed. The writer in the *Bengal Magazine* does not think it any compliment to the Native Christians of India to say that they can live on much less than a European requires. Here is what he says:

The highest pay of a Native Missionary is only one-third of that of his European colleague; therefore it follows, with the unerring certainty of any proposition in Euclid, that the luxuries of a Native Missionary multiplied three times are equal to the bare necessaries of a European Missionary; or, in other words, that which enables a Native Missionary to live the life of a Sybarite barely keeps together the bones and flesh of a European Missionary! It seems as though Mr. Allen believed that the Natives of India could live upon nothing or next to nothing. In another part of his article he has these words—"so small the amount absolutely needed to support Native life." And, pray, what amount is *absolutely* needed to support European life? Will not two loaves *per diem* and a pitcher of water do? It is impossible to read a statement like the above without indignation. Missionaries, of all men in the world, ought to refrain from making such statements. They preach a religion which teaches that all men are equal in the sight of God,—a religion in which "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free,"—a religion which enjoins charity that "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,"—and a religion the peculiar glory of which is that it is preached to the poor.

Well now, if we refer this question to the Book which is the Christian's standard, will it not appear that it is to the credit of the Native if he can contentedly live on less than is necessary to a European? In the sight of the Master is it not to the credit of the Missionary that he should be content to be without scrip or purse? and if our Native brother can more easily reach this standard he is to be congratulated. As a matter of fact, however, we have little expectation that any great amount of self-denial will be exhibited by Native Christians, until the self-denial of European Missionaries is put into a form more distinctly recognizable by the people of this country. The worldliness on the part of Native agents of which complaint is made in the article in the *Review*, is no doubt stimulated by the fact that the missionaries through whom they receive their pay, live in a way that almost seems princely to them. Class-feeling should be put aside in the discussion of such a subject as this. One-half the support of a number of the Native Pastors in the Am. Marathi Mission, is given by their churches, and it is hoped that the whole support will ere long be borne by them. But in these cases, the Pastors are content to live in a humble way, and have not been educated into a disgust for Native simplicity.

WE have received a friendly word of caution. It was not designed for publication, but as the faults indicated are of a public character, it may be as well to print it. Here is the communication referred to:

I hope you will not think me unkind in saying that your views as lately enunciated in the *Guardian* seem to me to be wild and unscriptural. I quite tremble to think where you are drifting to. You were far safer in the old moorings than you are now. At all events I never thought my friend would have been led away with the fanatical ideas expressed in the article headed "A Perfect Saviour," and the papers on holiness signed by G. With Mr. Taylor's work at the first I had full sympathy. I prayed that God might bless the word spoken by him, and I am grieved to think this antinomian error should have been developed with the advancement of his work. I do hope and pray that you and your fellow-workers will restrain the tendency, which has set in with such a strong current, to spiritual pride, a pretentious spirituality, and what I fear must be called the heresy condemned in such strong language by John: 1 John i. 8-10."

Taking such a view of the matter our friend has done right in unburdening himself to us. Spiritual pride has not, we hope, reached such development in us that we are unwilling to be rebuked for our errors and warned of our danger.

There is one thing, however, that hinders us from perceiving the application of these remarks to ourselves. The views expressed in the article referred to, are simply the views which we have entertained since the close of 1845, and to which we have repeatedly given expression during the twenty years that the *Guardian* has been under our guidance. For instance, in March and April 1869 we published a series of five articles on Christian Perfection, setting forth these very views. We give a single extract:

Qu.—We expect to be entirely delivered from sin by the mighty operation of the Spirit, but does the Spirit ever accomplish, or is it permitted us to hope that he will accomplish, that happy deliverance this side of the grave?

Ans.—There are some reasons for believing it. 1, We are commanded to be holy as God is; 2, We have unlimited promises; 3, There are prayers for entire sanctification in the Bible; 4, the Lord's Prayer is such 5, An Almighty Spirit is vouchsafed; 6, Christ is glorified in his people; Herein, he says, is my Father glorified, that ye bear much fruit; 7, We have many excellent men and women testifying that they have received this gift from on high.

[redacted] that we were just as near the precipice towards which our friend thinks we are drifting, a good many years ago as we are now.

A book that influenced us much in seeking for the blessing in 1845 was Upham's *Interior Life*. Any one that has the opportunity may by consulting that book see that it embodies essentially that view of the Christian's privilege that we now hold.

During the last three years this view has been more frequently and more earnestly set forth in our columns than formerly, for the reason that more attention is now given to this matter by Christians generally than was formerly the case, and that many are desirous of receiving instruction in it.

We fear that the strong feeling entertained by our correspondent regarding this subject has hindered him from doing justice to the evidences submitted of its Scripturality. We are at a loss otherwise to understand how he should apply the term 'antinomian' to our views. An antinomian is one that sets aside the law of God as a directory of his life, and justifies himself in things that the law condemns. Now we believe that in Christ the believer has all that pertains to life and godliness, and that the grace of God is available for the doing of all God's will. The 6th of Romans shows that abundant grace is with us not that we may sin, but that we may be 'free from sin.'

Our correspondent will doubtless admit that the nearer a man comes to Christ, the more will he hate sin; the faintest trace of it will cause him more distress than much ranker sin would formerly have caused. He will also no doubt admit that it is the privilege of the Christian to have peace which passeth all understanding, and fulness of joy (The God of peace fill you with all joy and peace in believing). These things admitted, it is difficult to see how a believer, filled with hatred of sin, can obey the command to rejoice in the Lord alway, unless it is his privilege to be kept from sin. Take away this privilege, and the Christian will become more and more miserable as he becomes more and more devoted to God.

Men may indeed adopt some inferior standard than that of God's word, and walk according to this and call it Christian perfection; but this thing will soon bring its own refutation; the Spirit of God will depart and the man will fall into divers sins and his character be made manifest. Another one has the true standard; he knows what it is to love God with all the heart; the Spirit of God has shown him sin in its minutest ramifications, and if it is only given him to believe that the grace of Christ is available for *a little less* than his need, he cannot but be exceedingly wretched. The writer remembers well the great unhappiness of the days and months when his faith in Christ was thus sadly crippled; and the gladness of that hour when, meditating on the power of Christ in subduing the storm on the lake and in casting out the legion of devils, embracing the material and the spiritual world, he saw that the grace of Christ was sufficient for *all* his need and was available for it. He had been previously made to recognize and abhor sin in its minutest manifestations, and if the grace of Christ had now failed to keep him from sin, he would have been made

Digitized by Arya Samaj Foundation Chennai and eGangotri
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

as quickly and keenly sensible of it, as he would have been sensible of the presence of a serpent creeping over him. The doctrine of Holiness through Faith, presupposes the complete bankruptcy and depravity of our own nature, and teaches that without Christ, apart from him, we can do nothing; it teaches that as Christ gave himself for us, so he gave himself to us; thus the believer says, Not I, but Christ liveth in me. The heart of man is amazingly prone to pride; there is nothing that pride will not feed upon; spiritual pride is very insidious and very common; and the only way of getting victory over it, known to us, is to learn at the cross of Christ the utter and irremediable badness of our nature and receive Christ instead.

One word with regard to Mr. Taylor. This matter of the Christian's privilege, is one that he brings forward prominently at the very outset of his labours; his book on the Infancy and Manhood of the Christian Life, was before the public even before he came among us.

"Vouchsafe, O Lord, to keep us this day without sin," is a prayer which the Church of England teaches her members to offer. Shall we offer the prayer in faith or in unbelief? Without faith it is impossible to please God.

The Bombay Guardian.

SATURDAY, JUNE 20, 1874.

WHOSE TESTIMONY?

A man's life is shaped by testimony. His views are for the most part those which he has accepted; not one in ten of his opinions have been reached by the careful study of the facts bearing on it. His aims have been in like manner determined for him; he has been satisfied with the trustworthiness of those who have recommended them. He does what he does, he shuns what he shuns, he is what he is, all through testimony. He is right if the testimony is right; and wrong if it is wrong. Of course a high degree of responsibility attaches to his treatment of testimony. If he receives as reliable that which is not so, he becomes a misdirected man, his life is a failure, his end is condemnation. Almost every man professes to seek the truth, the whole truth and nothing but the truth, but if he does seek it he seeks it where it is not to be found. But his life belies his profession; he is not seeking the truth; he is simply seeking to be in harmony with those whom he is thrown most in contact with; the average opinion of the little world that he belongs to is his standard of truth. He allows himself to be made and fashioned by society, not merely in the garments he wears and in social habits, but in his opinions, principles and beliefs. Yet he knows full well that with regard to a multitude of matters, the testimony of man is of little account; in fact, the laws of evidence forbid altogether the reception of his testimony. His mind is biassed; he is not complying with the conditions upon which alone the truth can be ascertained. A stranger arriving in a certain country and wishing to become acquainted with the character of the ruler and of his government, would make a great mistake if he sought out a company of bandits and consulted them in the matter. A shipmaster who would direct his vessel by the lights that smugglers and wreckers hold out, would come to an unhappy end. If we are going to be influenced by the testimony of men, let us at least limit ourselves to those whose principles evidently secure to them the best of blessings. But which are the best blessings? How manifest is it that we need, with regard to all moral questions, higher testimony than that of man! Have we what we need? It would be very strange if the minutest wants of our physical being were met by ample supplies in the world around us, while the wants of that which affiliates us with the intelligences of heaven and of ten thousand worlds, the wants of our spiritual being, were without a supply. With regard to the great issues embraced in the word religion, we want some very different testimony from that of man; to mere human testimony there cannot possibly attach anything like certainty; and yet certainty is a thousand times more needed here than in things pertaining to this life.

There are some who profess to turn away from the teachings of the world in religion, and to find the testimony of God in the depths of their own mind. But they overlook the fact that their mind is simply what the world has made it; it has been from earliest years a receptacle for men's opinions; they may overhaul this accumulation of matter and pick out this and that nice thing and dignify it by the name of intuition; but after all it is simply human testimony. And even if divine utterances were there in the beginning, how shall one who has been under the control of falsehood be certified which are the divine utterances? Out of an unclean *thing who can bring forth that which is* clean?

It is a great moment in a man's life when he opens his eyes to the fact that God has not left himself without a witness. If God has spoken, can there be any kind of comparison between the value of his testimony and that of man? Nay, let God be true though every man a liar; let me receive the testimony of God, even though it should be in direct conflict with the testimony of all mankind. No man can truly say that his quest is the truth, the whole truth, nothing but the truth, who cannot from the heart say, Let God be true though every man a liar; let me receive his testimony though it should place me in conflict with all mankind, with father and mother, sister, brother, wife, children, friends, society. Such was the determination of the apostle Paul. Brought up at the feet of Gamaliel, habituated to look at the Scriptures through the interpretations of the rabbis, his subjection to the testimony of men made him a relentless persecutor of those who were dear to God as the apple of his eye. But when the light of heaven descended into his soul near Damascus, he resolved to let God be true though every man a liar. The testimony he had been so persistently rejecting, was now seen to be the only valid testimony. For who could testify to the wishes of God but God himself? Who but God could speak authoritatively concerning the laws and the purposes and the kingdom and the salvation of God? The reception of the divine testimony turned him completely about, revolutionized his whole being and started him off on a career the very opposite of that which he had been pursuing. As when a ship is driven by fierce winds upon an unknown shore, night closing in; suddenly a pilot steps on board and instantly commands a reversal of the ship's course, saving her from the rocks ahead, conducting her by a good channel to a safe harbour; so the presence of divine testimony to one who has suddenly awakened to the necessity of such testimony, is salvation. We are saved by faith; faith in God; between men and faith in God there is the terrible habit of being swayed by human testimony in things not human. 'No man receiveth his testimony,' was said of Jesus. Here was one divinely competent to speak; yet because his speech differed from that to which they were accustomed, they would not yield faith. Nicodemus admitted that he was a man come from God, for his miracles proved it; and yet he met the testimony of Jesus with, How can these things be?

No one can have a conscience void of offence towards God and towards man, whose mind is not thus fully open to the testimony of God. There must be the willingness, the earnest desire to do the will of God, whatever it be; where there is this desire, God has engaged to communicate the knowledge of his will. We must see to it that we are not hindered from advancing in the knowledge of his will, by a strong attachment to something that is not from above. We find that the spread of vital religion is hindered in many directions by a strong persuasion in favour of this and that idea in religion taken up at second hand and yet clung to as though God himself had given it to the parties.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—It is with a considerable amount of pleasure I take up your paper on Sunday mornings, and I must say that I agree with you in almost all points of Christian doctrine brought forward or discussed by you. Your views generally stand the *grand* test. When the magnet of God's word is applied they answer to the touch; *and those who draw from the same fountain, who drink from the same river*, discern at once the taste of the pleasant water. And lest readers of the Heycock stamp should infer from these two expressions that we are under the same earthly tutor, and have one and the same church doctrines dinned into our ears, let me assure them that we are utter strangers, and probably do not belong even to the same denomination.

But the same waters refresh our thirsty souls. "The river flows from the throne of God, and from the Lamb," sending out on all sides offshoots, watering the dry and thirsty plains, offering a never-ending satiety of thirst to all who will partake thereof.

From your statement in your issue now before me, it appears you have been drinking of those waters almost as long as I am in existence, and therefore, "growing in grace," your knowledge of the great truths must be far in advance of mine. For while, like Timothy, "from a child I have known the Scriptures," yet my knowledge of the great truths of God is in comparison thereto as a drop of water is to the vast ocean that surrounds our globe.

When you say, therefore, that "it is 28 years since you passed out of the experience recorded in Rom. vii. into that of Rom. viii., and you have been *done with* the former ever since," I must look upon this as the result of your long Christian experience.

In my own interpretation or rendering of the two chapters, however (which should never have been divided as they stand in our Bible), I would not separate the Paul of the one from the Paul of the other. The Paul who "delighted in the law of God after the inward man," but saw and felt "another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members," who, while "the will to do was present" with him, did

not find "how to perform that which was good," was the same Paul to whom "there was therefore *now* no condemnation," whom "the Spirit of the law in Christ Jesus had made free from the law of sin" which he still finds exists in his members. And surely our own daily experience teaches us this! How our hearts long daily, yea hourly, after a life of entire consecration to God; but at the close of each day how we have to deplore our shortcomings in his service! It is true we have not to ask Him at the close of each day *not to condemn us*, for our sins of omission and commission, for condemnation is not applicable to those who stand robed in our great Redeemer's righteousness, nor (strange and presumptuous though it may appear to some) need we ever ask Him to pardon our shortcomings, *for they are completely covered* by the garment of Christ's righteousness, and the Father sees no spot in the stainless robe of the Son, in which we stand. For "as far as east is distant from the west, so far *hath* he removed our transgressions from us." He "*hath* delivered us from the power of darkness, and *hath* translated us into the kingdom of his dear Son, in whom we *have* redemption through his blood, even the forgiveness of sins, *being* reconciled in the body of His flesh through death, to present us holy and *unblamable* and *unreprovable* in his sight. For in him dwelleth the fulness of the Godhead, and *we are complete in him*, who, blotting out the handwriting of ordinances that was against us which was contrary to us, *hath* taken it away, nailing it to the cross." So reads the Gospel. And thus his righteousness imputed to us is our garment of salvation. But sorrow doth fill our hearts oft, and we must deeply deplore our utter inability to serve *to the utmost of our soul's desire*. A God so full of pardoning love, so rich in long-suffering mercy; a Saviour so filled with divine, tender compassion to man while in his lost condition as to give up the glories of heaven to become man, to suffer, bleed, and die an accursed death for his sake: I say the best of us must deplore our utter inability to serve him as we would, and the existence in us of this constant warfare between our spiritual and carnal nature, which must last till this corruptible shall have put on incorruptible, and this mortal immortality, when (and only *then*) shall be brought to pass the saying that is written, 'Death is swallowed up in victory; O death, where is thy sting? O grave, where is thy victory?' "The sting of death is sin," which sting remains in our body, the poison of which is mingled with our nature, though its strength or power, the law, is withdrawn, and its consequence, death, destroyed; but in this we groan, "earnestly desiring to be clothed upon with our house which is from heaven," longing to undergo this change, through which "mortality is swallowed up of life."

Your brother in Jesus,

J. P. M.

Bombay, Sunday, 14th June 1874.

[We need not say that we repudiate the teaching of this letter, and regard it as another Gospel. We may reply to it in our next.—Ed. *B. G.*]

Epitome of News.

Saturday, June 13, 1874.

—"Maharaja Tukht Sing of Joudpoor, according to a contemporary, left twenty-seven Ranees, ten sons, five daughters, thirteen concubines—by whom he had ten other sons and nine daughters—and seventeen slave-girls. At the time of his death the expenditure on this immense family was Rs. 6,62,100, or more than a fourth of the annual revenue. This state of affairs could last no longer, and a mixed commission fixed an adequate allowance for each member of the household. Fifteen of the twenty-seven Ranees were endowed with *jagheers* worth altogether three lakhs yearly, and five of the concubines had also an annual income in land given them. In addition to these, the commission had to provide for twelve other wives of the late chief, six sons, eight concubines, and ten illegitimate children; and this when the expenditure of the State was already a lakh over the income, while there were debts amounting to a quarter of a million sterling. After an immense amount of labour, everything was settled satisfactorily. Zorawur Sing had Rs. 5,000 added to his *jagheer* of Rs. 20,000, and each other legitimate son enjoys Rs. 20,000 a year. Of eight concubines, the infamous Mugrajjee, who at one time literally ruled Marwar, received an annual allowance of Rs. 7,200, the jointures of the others being fixed at Rs. 1,500. All the natural sons were placed on the same footing, and possess estates worth Rs. 6,000. The zenana establishment of the present Chief is fixed at Rs. 88,500. It would seem that Maharaja Jeswunt Sing has determined to follow not in the footsteps of his father, but to be guided by the counsel of trustworthy ministers and the Political Agent."

It is stated that the Maharajah of Kuppoorthulla's insanity has been caused by drink.

—*Times of India:* "The King of Burmah, on the occasion of his re-coronation, is to be dressed in a suit of pure silver, not excepting the crown. In consequence of the increased expenditure to which the Court has been put in preparing for this event, His Majesty's exchequer has suffered severely. In order to replenish it, a few days ago the King applied to a European merchant at Mandalay for a loan. The merchant was unable to oblige him, until, acting on His Majesty's suggestion, he borrowed the required sum from the queens."

Monday, June 15.

—"Mr. Shaik Abdul Rahman (formerly Mr. Melvill, of the Civil Service) has disappeared without leaving any traces behind him. He is supposed to be leading a nomad life on the banks of the Jhelum, amongst the lower range of Cashmere hills."

—"A telegram has been received from the Secretary of State informing Government that the Indus Valley line is to be constructed on the broad gauge with originally proposed weight of rails, 60 lbs. The gauge to be ultimately adopted for the Lahore-Rawul Pindee line is left to the Government of India to determine. The progress of works on the latter line was so urgent that it was decided in any case to complete it on the narrow gauge originally proposed, before diverting it from the trunk road, when it can be finally constructed on broad or narrow gauge, as may be decided."

—Fall of rain up to Saturday, 6 inches.

—The cultivation of jute has been successfully introduced into the United States.

—Captain N. Jones, 2nd Punjaub Infantry, recently put on half-pay on account of his intemperate habits, shot himself on the 1st inst. at Dehra Ghazi Khan.

—On the 9th inst. in the tiffin-room of the Great Eastern Hotel, a man who was suffering from *delirium tremens* fired a revolver at some gentlemen who were sitting near him, without hitting them. He was arrested.

—*Friend of India:* "Never has Calcutta, or any city of the East since the Jerusalem of the Apostles, witnessed such gatherings as those which have been crowding to excess the Free and the Union Churches simultaneously during this week. The news received mail after mail from the principal towns of Scotland, of a spiritual movement which is as deep and seems to be as permanent as it is free from mere physical excitement and sensational appeals, has been gradually preparing Christian men and women in India to desire and to expect a similar awakening here. The ministers of all the Protestant churches in Calcutta except the English chaplains, and a few laymen, arranged for a series of meetings this week. The first was so crowded, and so many were shut out, that a second church is filled every night, although the Calcutta dinner-hour and the frequent rain might be expected to thin the audiences. Mr. Welland of the Old Church (of England) presided at the first, and Dr. Thoburn of the Methodist Church conducted the second, gravely and reverently, in the American style. Mr. Thomson the Scotch Kirk chaplain led the third. During the remaining evenings of the week the meetings will be held in St. Andrew's Kirk, under Mr. Williams the Baptist, Mr. Macdonald the Free Presbyterian, and Mr. Johnson the Congregationalist. Natives and Europeans, laymen as well as clergymen, take part in the proceedings. Each speaker is limited to five minutes, and the duration of the meeting to an hour and a half."

—*Lucknow Witness:* "Twenty persons were received into Church fellowship in the Methodist Episcopal Church in Calcutta last Sunday morning. We are glad to hear that the revival flame still burns in this church, and that souls are led to Christ at almost every meeting. A noteworthy feature of this work is the fact that the meetings are frequently attended by Roman Catholics, Hindoos, Brahmos, and even Mohammedans. One Mohammedan has been converted and baptized, and several Hindoos have been awakened, but not as yet brought to a decision. A considerable number of Roman Catholics have been converted."

—"A correspondent of the same writes from Nusseerabad that a spirit of inquiry has arisen among six families of Jews there. Two are ready to be baptized. The other four, from not speaking either English or Hindoostanee, are not so far advanced. But they have given up nearly all the ways and traditions of the Elders and Rabbis and they pray to that Jesus who was crucified by their forefathers."

Tuesday, June 16.

—*Indian Statesman:* "Intelligence has reached us from Aden of the assassination by an Arab, between Zabeid and Kharaffa, of Mahomed Mussad, who, with the aid of the Turkish authorities in Yemen, had usurped the authority of the Ameer of Dhali."

—"The construction of the six new barracks at Colaba will commence from the 1st proximo."

After all? The foundations were laid several years ago.

—The *Gujarat Mitra* while noticing the fact that Mr. Cursetjee, aged 18, has passed the examination for the Civil Service, philosophizes as follows: "For our part we like not to become a Civil Servant. Perhaps we are singular in our wish. But kindly read us further on, and you will find that the wish is not the less sincere because it is confined to ourselves alone. We like to be, as we are, a plain and simple citizen, under the control of no official superior, free to do and talk whatever we like. This no Civil Servant can do. We go to the market and ask there the prices of things we have no means nor desire to buy. We stand and walk on the railway station, and happily no menial attends us, nor clerks cringe and bow to us. Our boots shake the delicate framework of no *cutcherry*. They make no sound, nor frighten away from our path women and children that are innocent. Poor Jankie passes by and fears us not, for we have no whip in our hand. Sweet Jehangir mocks us for walking in the meadow with turban in hand instead of on head, and mocks without reproach. Dorabji passes by, forgetful of his friend, and is honoured the more in return. The *Times of India* laughs at us without much cause, and no thundering letter No. 1159 of 1874 On Her Majesty's Service Only is posted to Church Gate Street in order to correct our erring senior contemporary. But is our life on this account less cheerful than theirs? We indeed have our own sorrows, and they are not trifling,—they rend our heart to pieces. Nevertheless we feel with the poet—

> 'For who to dumb forgetfulness a prey
> This pleasing anxious being e'er resign'd,
> Left the warm precincts of the cheerful day,
> Nor cast one longing, ling'ring look behind?'"

There is, however, one gentleman in the Bombay Civil Service for whom our contemporary has an unbounded admiration, Mr. Herbert Birdwood. We cannot say that the commendation is misplaced, though there is some Oriental warmth of expression in it.

Wednesday, June 17.

—"The death of the Reverend Charles Rhenius, Garrison Chaplain of Fort St. George, is announced. The deceased gentleman had for a long time suffered from Bright's disease, to which he succumbed on the night of Saturday last."

—On Dr. Blaney's motion the Town Council have decided to admit reporters to their meetings.

—"The *Athenæum* states that Mr. Murray has in preparation, with an original map and illustrations, 'The Last Journals of Dr. Livingstone,' including his researches and wanderings in Eastern Africa, from 1865 to within a few days of his death, edited by his son Mr. T. Steele Livingstone. The volume comprises all the journals sent over by Dr. Livingstone through Mr. Stanley; also journals that have been transmitted since, as well as all the papers received by the Foreign Office."

—The Rev. Charles Voysey says that he is still a clergyman of the Church of England, and legally eligible for any office in the Church whatever.

—*Bombay Gazette:* "Since it is contrary to jail regulations to permit other than their infant children to remain with female prisoners, the prison authorities have been obliged to deprive Mrs. Lennon of her two little children, aged about nine and twelve years each. Mrs. Lennon, it will be remembered, is the Mahomedan proselyte, now under arrest on a charge of bigamy. It appears that the Pathan to whom Mrs. Lennon was married

according to the Mahomedan ceremony received intimation of the intended step with regard to the children, and, with a punctuality and promptitude perfectly exemplary in a stepfather, he stationed himself at no considerable distance from the gates of the Common Jail on the day that the children were to leave their mother, in order to receive them into his paternal care. The police were, however, on the alert, and the Pathan was forced to resign his charge. The children were carried before the Commissioner of Police yesterday, who ordered their immediate removal to the Byculla School."

—*Overland Mail*, May 29: The Queen is at Balmoral. It is stated that Her Majesty will visit Germany this summer, and be present at the confirmation of her grandson, Prince Frederick William, in August.

Prince Arthur is gazetted Duke of Connaught and Earl of Sussex, and enters the House of Peers.

In Lincolnshire the Agricultural Labourers' lock-out is at an end. The condition of the farmers' men continues to be a leading topic in the daily papers.

No time has been lost in rebuilding the Alexandra Palace, which was burnt last year. July 8 is named for the opening. About 2,000 men are at work on the building.

Ultramontane influence has cost the returned member for Galway his seat.

The General Assembly of the Established Church of Scotland has unanimously accepted the principle of the Bill for the Abolition of Patronage.

Amongst the deaths recorded this week are:—Baron Van de Weyer; Sir E. Beckett, Bart.; Gen. F. Young, Bengal Inf.; Col. T. G. St. George, Bengal retired: Col. J. Butler, Bengal retired; Lieut.-Col. Murray, late 42nd Highlanders; Lieut.-Col. A. G. W. Graham, late R.A.; Major W. Leach, late 46th Regt.: Mr. G. Cochrane, late of the India Office; and Mr. C. T. Willson, late of Hongkong.

It is the prevailing opinion that Lord Sandhurst has been too gently dealt with. Certainly his strange method of making returns and drawing pay is a curious example for an officer high in command to set. We do not doubt but that his lordship would have suffered much more severely if it had not been that the War Department was *in part to blame; but the return of 900l. was* surely a sufficient admission on the part of Lord Sandhurst of the weakness of his case; and his acknowledgment that he had filled up misrepresenting forms in a "perfunctory" sort of way is one of the strangest from an officer in command we remember to have heard. Can this, people are asking, be the officer who, when Commander-in-Chief in India, punished to the bitter end his aide-de-camp for some trivial irregularities connected with his private larder? and is it to an officer acting thus loosely that a peerage has been given for political assistance in effecting army re-organization? It certainly is the officer, and the facts somehow look uglier the more they are reflected upon. Admitting that the over-pay was drawn entirely by misconception, how comes it that one trusted with so much responsibility in army matters should misread the Royal warrant?

—The Right Hon. John Bright, at the yearly meeting of Friends, on Intemperance: "He had during many years been urged to take these questions under his notice, and he had been induced to look very carefully to what was the mode in which this evil could be touched. He believed it would never be touched unless the thoughtful, serious men, beginning with the ministers of the Gospel, and all those who went to places of worship for other reasons than fashion, should regard the question of intemperance as one of the great evils they have to overcome. He had come to the opinion that unless the religious portion of this country would take up this question there was no hope for it whatever. Lately in Convocation they had discussed this question. In Scotland it had been discussed. A large body of Independent ministers had taken it up. Among the Wesleyan body it had been taken up. But until the ministers took it up he did not think it possible to touch it at all. At present, according to custom, wines must be upon our tables, to ornament them, and form the staple of the conversation, which was about their qualities and prices. One friend had said that he had not taken intoxicating drinks for thirty-five years. He (Mr. Bright) would not say he had abstained for so long, but for thirty-four years—from the time he became a householder—he had not bought any wine or spirituous liquors whatever; he had in his house no decanters, and he thought he had no wine-glasses, and had not had them since 1839, when he took to housekeeping. It had cost him some inconvenience and trouble, but altogether he had had no occasion to regret the steps he then took. He believed that it would be an advantage which no words in our language would be at all adequate to describe if those who tried to do anything for their fellows would try to bring about a current of national opinion in favour of abstinence from a source of so much evil."

—"Dr. Rainy has been elected successor to the late Dr. Candlish in the office of Principal of the New College, Edinburgh. He has been Professor of Theology in the college since 1862. In the Free Assembly a bequest of 16,840*l.* by the late John White, of London, was announced. The money is to be divided between the Free Church and the Edinburgh Infirmary."

—The *Record* says that Bishop Harding, formerly of Bombay, is lying seriously ill at St. Leonards-on-Sea.

Thursday, June 18.

—A python, ten feet long, has been shot in Khandeish. It is a harmless snake, says the *Bombay Gazette*.

—We learn from the same that the mails from Australia for Bombay are landed at Galle, and the steamer that brought them comes on without them. Post Office wisdom has determined that they should be conveyed to Bombay by a different steamer, even if they have to lie some days at Galle.

—The Holkar's Minister denies that the Holkar had any connection with the arms attempted to be smuggled from Tanna lately. The man who was smuggling them no doubt expected to find a sale for them in Indore.

—*Bombay Gazette:* "White coal is the latest Australian discovery. It consists of felted cabbage fibres, like peat, which contain, interspersed between them, fine grains of sand. It is easily combustible, and burns with a bright flame. The 'white coal' covers large tracts, requiring no mining, and it is said to be already used to a large extent for fuel."

—"At the March meeting of the Asiatic Society of Bengal a crow's nest was exhibited which was constructed of pieces of thin telegraph wire very *ingeniously interwoven.*"

—A public meeting was held yesterday in the Town Hall to consider means for perpetuating the memory of the late Mr. John Connon and Mr. James Taylor. A sum of Rs. 6,000 was raised.

—The Cazi who married Mrs. Lennon to Meer Ahmed Khan keeps out of the way, and no evidence of the marriage being procurable she has been discharged.

—Ramkisson applies for an interim order in the Insolvent Court. The following statement concerning him was made by the opposing creditor's counsel: "He had some time ago been convicted by Sir Charles Sargent of perjury and fabricating false evidence, and sentenced to nine months' imprisonment. Soon after getting out of jail he appeared to have escaped to Calcutta. He went to the opposing creditor's firm and insured a diamond to the amount of Rs. 11,000 for transmission to Jubbulpore; at the same time obtaining an advance of Rs. 4,000 on its security. The diamond was enclosed in a tin box and transmitted to Jubbulpore, but on this box being opened there it was found to contain tin pieces and rubbish. Insolvent thereupon filed a suit against the opposing creditor in the Calcutta High Court to recover Rs. 11,000, the value of the missing diamond. During the pendency of the suit the opposing creditor discovered that insolvent had committed a gross fraud upon him, and that he himself had stolen the diamond by substituting for the tin box in which it was packed another box containing rubbish."

—The Austrian Lloyd's Agent in Constantinople, Captain Nicolich, has been assassinated.

—"A correspondent of the *Indian Daily News* charges the Rev. S. Bareiro, of the S. P. G. Mission, with having, by means of his agents, seduced 100 converts from their allegiance to the Baptist Missionary Society."

—The Registrar-General estimates the population of the United Kingdom in the middle of this year 1874 at 32,412,010. The population of Ireland (5,300,485) is only 84,000 more than in 1801; that of Scotland (3,462,916) is 212,000 more than double; and that of England and Wales (23,648,609) is about 5½ millions more than double the population in 1801. The following is the present estimated population of our largest towns:—London, 3,400,701; Liverpool, 510,640; Glasgow, 508,109; Manchester, 355,339, and Salford, 133,068; Birmingham, 360,892; Dublin, 314,666; Leeds, 278,798; Sheffield, 261,029; Edinburgh, 211,691; Bristol, 192,889; Bradford, 163,056; Newcastle-upon-Tyne, 135,437; Hull, 130,966; Portsmouth, 120,436; Brighton (with suburbs), 109,319; Leicester, 106,202; Sunderland, 104,378.

—The person who discharged his revolver among some gentlemen in the Eastern Hotel, Calcutta, is a Mr. H. Warren, a teacher in the Calcutta Boys' School. The *Englishman* says: "Some time ago this amiable gentleman wrote a letter to the editor of this paper, informing him that if he continued to allow the insertion of articles about loafers, he (Mr. Warren) would punish the editor 'by death or cowhiding.' We sent the letter to Mr. Wauchope, who was then Commissioner of Police, informing him that we had at that time no immediate desire to be either killed or cowhided, and asking him to reason with the writer of the letter. Mr. Wauchope soon found the man, and, after ascertaining that we had no wish to prosecute him dictated a humble apology, which Mr. Warren wrote and sent to us."

—"Purchase in the Church.—The rector of Merthyr Tydvil has been preaching on this subject. He described the traffic, and stated that it extended to 6,600, or about one-half, of the parishes in England. Looked at from a spiritual point of view it was a frightful, an abominable, and a ridiculous thing. There was really nothing to prevent a joint stock company of High Churchmen, Low Churchmen, Broad Churchmen, or even Jews, from buying the advowsons and next presentations of more than half of all the livings in England and Wales, and so in one day take steps to secure to themselves and their own views 6,600 parishes."

—The intelligence recently published of the slaughter of Christians in Cochin China is confirmed in the *Catholic Missions* by Mgr. Gauthier, who writes as follows:—"A high official informs us that the Literati had fixed the massacre for the 24th February. The military prepared by continual drill for the bloody work. Certain friendly Literati gave us fair warning of all that was intended. We sent word to the Mandarins, but they replied that there was no danger whatever. They were but accomplices, and succeeded by such mendacity in having many slaughtered. Bloodhounds were used to track out Christians hiding in the woods. The river is full of corpses! Many persons have been burnt alive! There is no doubt of the Court being in collusion with the Mandarins, and the Literati Mandarins are forbidden to use any means but persuasion in restraining the soldiers! A colonel, who was sent with 200 soldiers to the bloody scene said indignantly to some Christians under his command:—'Would you believe it? We are forbidden to punish the monsters that are imbruing their hands in the blood of your wives and children!' One officer, after causing two Christians to be murdered on the highroad, made a boast to the governor of this atrocity, and was extolled by him for it. His next act was to slaughter twenty persons more, women and children. He offered them up in service to the most odious of his idols. In many places they take a whole family—the father, the mother, and the children—and after beheading the males tie all together, in groups of eight or ten, and fling them into the river. From the multitude of corpses thus floating on the surface, no offensive odour is exhaled, to the great astonishment of the natives. Five parishes with 10,000 Christians in them are gone."

Friday, June 19.

—The Tramway has changed the fares to 2 annas from the Native Town or from Colaba to the Fort.

—*Times of India:* "Now that we have arrived at the middle of June, it is satisfactory to find that not only is the famine of 1874 still thoroughly in hand, but that by an abundant fall of rain the deficiency, which was a source of alarm up to the end of May, has been made good, and all fear of another famine in 1875 has been allayed. The rains which have fallen in the distressed districts within the last few days have been ample everywhere, and the labourers are quitting the relief works to till the fields."

—The Calcutta subscriptions to the Bengal Famine Relief Fund amount to Rs. 2,66,967.

—The *Teheran* with our next mails left Aden yesterday morning, 1 A.M.

—The *Times of India* hears from Allahabad that Mr. James Blanchett, Head Assistant to the Commissioner of Stamps, has been guilty of defalcation, Rs. 11,000 or more. He confesses.

—Seven inches of rain fell on the 16th and 17th. We have had very high winds, and some of the Esplanade trees have been prostrated.

—Deaths last week, 274.

—Correspondent of the *Madras Mail*: "Among my acquaintances on board the crowded *Khedive* is a gentleman who embarked at Alexandria, the Rev. Doctor William M. Thomson, of the American Mission in Syria, a well-known writer on Palestine. He is about 68 years of age, is grey-headed, and has a big head full of information of all kinds. He is a good speaker, humorous and communicative, and, if required, does not hesitate to impart his experience of Syria, extending over a period of more than 40 years.

"Dr. Thomson's private acquaintance with the people of Syria enables him to trace the massacre of the Maronites by the Druses to the same fanaticism which was probably at the bottom of our troubles in 1857. He says the Moslem refuses to keep peace with the requirements of the present age, and stands aloof from Christian civilization. The consequence is that he is dropping far behind in every country, and that he trusts to recover lost ground by a periodical outburst of fanaticism. This is a great pity, if true, and it is to be hoped that our Mahomedan fellow-citizens in India will at last wake up to the necessity of doing as others do, and strive by honest manly efforts to keep pace with their fellow-citizens of other races and religions. If they will freely enter our schools and colleges, and compete everywhere with Hindoos for employment under Government and the various companies now working in India, they will recover lost ground in a better way than by trusting to religious fanaticism."

—*Bombay Gazette*: "The Orleanists have played their last card and lost the game, and the Assembly has by a distinct vote refused even to discuss the claims of Henri V. The two Monarchical parties which uphold the Bourbons have, therefore, become powerless; and there remain only two real parties in France, the Imperialists and the Republicans. The former will now attract the support of a great many Legitimists and Orleanists, and even of some moderate Republicans who prefer order to anarchy, in spite of political theories. The Republicans, on the other hand, will rally round M. Thiers and M. Gambetta, and attempt to restore the Commonwealth as it existed before the Duc de Broglie's "Gouvernement de Combat" came into power. The recent successes of the Bonapartists in isolated elections, and the re-awakening in M. Gambetta of the intense animosity to all adherents of the Empire which has slept for the last two years, during which the Imperialist party appeared to be powerless, point to the speedy breaking-out of a deadly conflict between the Republic and the Empire."

—The Pathan who *married* Mrs. Lennon has now been arrested on a charge of adultery brought by Mr. Lennon.

Selections.

THE APPETITES.

Our bodily appetites, so far as they are natural and healthy, are all good, and, with due moderation, they should be indulged. To dispute this is to put dishonour on our Maker. But in our fallen and depraved state *not one* of them can be indulged with perfect freedom and safety. Eating is not worse than sleeping. Drinking is as innocent as the nursing infant's smile at its mother's breast. The "social evil" even springs from a desire of society which is no more degrading than the desire of knowledge, or esteem, or power. *All* our natural tastes and pleasures have their legitimate rights and liberties. But how is it with the love of highly flavoured food and pastry and confectionery? How with the love of alcohol, or opium, or tobacco? That these and many others are *artificial* if not morbid cravings is obvious. They may be as unnatural, if not as immoral, as the love of more wives than one, or of any other wife than one's own. Our life is full of acquired appetites, some of which increase in strength from generation to generation, and seem even to be transmitted from parents to children, like the love of fiery and deleterious liquors.

It is idle to say that we can live without stimulants. The lagging wheels cannot be kept in perpetual motion without some lubricating element. The restless heart, the rich blood, the tough muscle, the clear brain, the bright eye, the strong voice, the stomach too, with its wondrous internal chemistry, and the delicate nervous organization, are all supplied with vigour by that glorious elixir and stimulator of life—God's pure oxygen. But who can rightly or safely stimulate himself from any intoxicating cup?

It matters not what the liquor is, whether fermented or distilled; pure, or mixed, or adulterated; of home or foreign manufacture. It matters not whether it be in its nature essentially poisonous. It matters not that we are not solemnly pledged to abstain from it. Whoever has an *appetite that craves it*, is in danger if he indulges it. The danger is *in the appetite* rather than in the liquor,—the secret, half-unconscious, easily tempted, rapidly strengthened, soon madly raging and almost unconquerable appetite. The most sensible advocates of temperance do not attempt to define precisely what one may drink and what not. But they declare with united voice, "Beware even of the *beginnings* of an intemperate appetite."

Many content themselves with saying "We must control our appetites." But when any special appetite is so strong or so deceitful that it cannot be indulged without bringing us under its power, then, instead of indulging with the idea of restraining and regulating it, our duty is, and our safety requires, *abstinence*. There are those, perhaps, who have such a rugged vigour of soul that they can break the spell of the most enchanting draught. So there are persons who can play with poisonous serpents without being bitten. It seems strange that a single and perhaps feeble appetite, if indulged only a little, should conquer and ruin the whole body and soul. But the *fact* stares us in the face that those who try to control and at the same time indulge *this* appetite fail.

Take any young man just entering into life. Let him belong to what family you please. Let his physical, mental, and moral faculties be what you choose. Let him drink of anything which intoxicates, not because he needs, but because he likes it, or, even without liking it, because he does not like to refuse it. Soon will he learn to like the taste of it. Soon at least will he like the pleasurable excitement it produces. Before he is aware, he will acquire a positive relish for it, and hardly know how to do without it. At length, the very sight and smell of it, much more the pouring out and mixing and sugaring, or the sipping and swallowing of it, will throw him into a rapture. Such a series of changes, too, will be wrought in his physical and mental system that he will hanker after it at any distance, and seem to be collapsed without it. Then where will be the equilibrium of his mind? How can reason and conscience preserve their balance? So long as he can command any means of indulgence, will he not act with the fury of a madman or with the weakness of a child? Will not his powers of reflection and resistance give way as the iron before a mighty magnet? Though he soberly survey his danger and tremblingly recoil from it, will he not fly right into it, as the charmed and fluttering bird into the open jaws of its enemy? Will he not be proof against all prudential, rational, and moral motives? Will he not become reckless even of selfish considerations, and sacrifice health, reputation, friendship, and life itself in mere wantonness? Nay, will he not court wretchedness and disgrace, poverty and infirmity, disease and death, as if they were sources of supreme delight? Will he not rush with a dogged and fatal determination into a drunkard's gloomy grave? Alas! it is the melancholy lesson of all observation and experience that the feeblest appetite for intoxicating drink is too strong to be safely indulged.—*The Advance*.

ALMOST A CRASH.

A little girl of ten years of age had been on a visit to her relatives, who resided in a city twenty miles from her home. As the journey was to be by railroad, without even a change of cars, it was deemed quite safe for the child to return home alone. Her father met her at the depôt, and as they walked homeward inquired of his little daughter about her journey, and whether she got frightened on finding herself away from all her friends.

"Only once," was the child's answer. "When we came near the bridge the engine got off the track, and the people cried out that we should all be drowned. But we were not, for the good God took care of us, and made the engineer see the danger in time to stop the train and get the engine back."

"Why do you think that was God's doing?" asked the sceptical father, with an amused smile. "It was not God that was on the look-out, but the officers in charge. They saw the danger because they kept their eyes open and minded their business, not because God or anybody else made them see it."

"But, dear papa, a gentleman said that the engine was so far over the side of the bridge that it was almost a miracle that it could be saved. For a moment I think everybody just expected to be killed."

"And what did my darling do at that dreadful moment?" asked the father. "Did she scream or faint?"

"No, papa, I did not do either. I just prayed to our heavenly Father to take care of us, and not let us be killed in that dreadful way. And then I felt sure that He would answer my prayer if it was best: and He did, and I do thank Him so much. Oh, dear papa, won't you thank Him, too, for taking care of your little girl and bringing her home safe? Won't you love Him, and have Him for your Father, too?"

"I am glad you are safe, my darling," said the father, somewhat softened; "but I don't think really that God had anything to do with your being preserved. He governs the world by fixed laws, and of course can't be changing his plans every time somebody chooses to ask Him. Why, everything would be in confusion if He did."

"I don't know anything about that, papa," answered the child meekly; "but I know that you love your little girl, and delight in giving her nice books and pretty toys, and everything that you think will make her happy. And the Bible says, 'If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask Him.' I am only a little girl, and don't know much, so I can't understand how God answers our prayers; but I am sure that He tells us to ask and that we shall receive, and I know He will do what He promises. That is enough for me."

Yes! enough for all. Safe, simple creed! God tells us to pray, and promises to answer our prayers. So rest upon his word—the word of One who "will do what He promises." And, despite the sneers of infidels and the laugh of the scorner, the end will show that our hope was not in vain.—*The Christian*.

THE RELIGION OF THE HEART.

The following letter was written in France in the latter part of the seventeenth century, and is of interest to-day:—

SIR,—The great thing to be kept in view by religious pastors at the present time is the distinction between outward or ceremonial religion and inward religion or that of the heart. Religion, in its full development, is the same thing with the inward kingdom or the reign of God in the soul. And certain it is that this inward or spiritual reign can never be established by outward ceremonies and observances alone.

It can be nothing new to you, Sir, when I remark that the religion of the primitive disciples of Christ was characterized by being *inward*. It was the religion of the soul. The Saviour made an announcement of unspeakable importance when He said "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." He seems to have intended by this announcement, in part at least, to turn their attention from outward things, and to prepare their hearts to receive the fulness of the Holy Spirit, which He looked upon as the *one thing necessary*.

The form is merely the sign of the *thing*. I may, perhaps, give offence in saying it, and I am certainly liable to be misunderstood, but still it seems to me that there may even be such a thing as *outward* praying, or praying in the *form* without the *spirit*. It is true the Saviour gave a form of prayer, which is a very wonderful one. Nevertheless, He rebukes long and ostentatious prayers, and disapproves of frequent repetitions. He tells the disciples that they are not heard for their much speaking, and assigns as a reason that their heavenly Father knows what they want before they ask Him. He says "When thou prayest, enter into thy closet, and pray to thy Father who seeth in secret: and thy Father who seeth in secret shall reward thee openly."

Oh, Sir, how much it is to be desired that all persons, getting beyond mere outward supports, may have their life *from* God and *in* God! Such a day will certainly come to pass. We see already some evidences of its approach in the lives of those who, in having no will but Christ's will, live by faith; whose whole joy is in having dispositions that are *from* God and *with* God; and who regard

all outward things as the mere transient signs and incidents, and not the reality of life.

It is with earnestness, therefore, that I conjure you, Sir, to aid souls to the utmost of your power in their spiritual progress; so that they may not stop short of God's *inward reign*. The subjection of human selfishness by holy love, and the subjection of the human will by union with the Divine will, may be said to make *Christ within us*. Christ will come visibly in the clouds of heaven. But in the spiritual sense, and in some respects in the more important sense, He may come NOW; He may come TO-DAY. Oh, let us labour for his *present* coming: not for a Christ in the clouds, but for a Christ in the affections; not for a Christ seen, but for a Christ felt; not for a Christ outwardly represented, but for a Christ inwardly realized. "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." (Psa. civ. 30.)

On this subject it is difficult for me to express my feelings, so strong are the desires which exist in me. When will men renounce themselves that they may find God? Willingly, full willingly, I would shed my blood, I would lay down life, if I could see the world seeking and bearing Christ's holy image.—I remain yours in our Lord.—*The Christian.*

FOR A MEMORIAL OF HER.

She is a washerwoman, and she lives in one of the northern cross-streets of New York, not far from the Hudson river. You may have met her sometime, hurrying along after nightfall, carrying in her arms that enormous bag of clothes, and bent under its weight. Week in, week out, she toiled at her tub, at that hardest work that human backs are heir to; every muscle strained and bent, as she soaps and rubs and wrings. Day in, and day out, she stands at the ironing table, lifting and passing to and fro the eight pounds of solid iron, seven times heated, lifting and pushing it all day long. Standing, mark you, at table or tub, "on her feet," literally sixteen hours out of the twenty-four.

She supports by her hard work a husband, now quite an old man, and one child. She rents a small six-roomed house, two rooms of which she retains for herself, and the remaining four she rents out to labouring men and their families. *With the rent of these rooms and the profits of* her own hard work she has managed to "get along" comfortably, and to have a few dollars laid by for a rainy day.

The rainy day came in the autumn. Every man of the four who rent her rooms was turned out of work. Good, honest fellows, sober and industrious, with their little families around them, facing the problem to beg, or steal, or starve! Leaving home early in the morning, with basket and shovel, walking the streets all day long in the vain quest for work, and returning at night hopeless. Hopeless? Desperate! save for one ray of light in the darkness, one link that bound them to their kind.

"I forgive them the rent," says Ann the washerwoman, "and it's going on five months now. Sure an' they've had but one meal a day the winter long, and that a little oatmeal. If they make a few pennies, with shovelling snow now and then, would it be I that would take it, and the children starving?"

Through all these five dark months has Ann the washerwoman scrubbed, and soaped, and wrung, has toiled over the hot irons, and carried home the heavy piled-up basket, rejoicing that it was heavy. Paying the rent for those four families, keeping who knows from what extremity of crime and reckless despair those four husbands and fathers. In her magnificent charity—for all greatness is relative—what proud name in New York can rival hers! In what proportion to our income, to our own outlay for luxury in mind or body, does *our* giving stand to this woman's mite? What man or woman among us, millionaire, banker, or merchant, or gay leader in fashionable charities, has given of his substance, his all, and added to the gift the hard-earned wages of every day, as "this one woman hath done?"—*Christian Union.*

SALOON SIGNS.

There is another application, pertinent to the times, of the truth presented last week in the editorial on "Calling Things by Their Right Names." Why but from an evil conscience does the liquor business hide under euphemisms and pseudonyms? Take the lowest resort of drunkards in our cities, and who ever saw over the door any such truth-telling signs as "Groggery" or "Rum-Hole"? In every town, larger or smaller, one sees in flaunting letters, over every tenth or twentieth door on the business street the word "Saloon." If the stranger from Europe not familiar with our language should turn to "Webster's Unabridged" for the meaning, the only definition he would find would be: "A spacious and elegant apartment for the reception of company, or for works of art." He would imagine us perhaps to be a right royal and artistic set of people, until unfortunately he should open the door of one of these "saloons," and through the tobacco smoke should catch a glimpse of the bar and its customers. The fact is that the progress of temperance has made the liquor-venders and the liquor-drinkers ashamed of the appropriate names of their resorts. No one hears in this country of an ale-house, a porter-house, a gin-shop, a dram-shop, but only of restaurants, offices, saloons, sample-rooms; etc. It would be half the battle if we could compel the liquor-sellers to put up truthful signs; if, where there are license laws, a man was required by law to have in large letters on the front of the house "Licensed Liquor Store;" or the words "Licensed to Sell Intoxicating Liquors"! Why not? It would be simply the statement of the truth; as when in some States we see signs "Licensed to Sell Gunpowder." And it were no more than the truth could the liquor-dealer be made to see, whenever he looked up to his sign, some such announcement as "Tippling Hall," "Drunkard's Resort," or "Gateway of Hell." But men hate to look truth in the face about their evil practices. In the old times, before the war, a Southern planter never used the word "slave" if he could avoid it. He spoke of his "boys," or his "hands," or his "negroes" or "niggers," or "servants." The word "slave" made his conscience uneasy, and grated upon everybody's ears. And so it is with the liquor-dealers. Nobody likes to be a "rum-seller", he prefers to be a "saloon-keeper"; and so we almost lose out of decent language and repectable associations the word which long was confined to palaces; and when we talk of a saloon, instead of imagining a state apartment of regal splendour, filled with men and women of the highest rank, we think of a tawdry or a dingy bar-room, where drunkards and tipplers congregate.—*The Advance.*

Miscellany.

—*Christian Treasury:* "From distant Highland glen, and Lowland hamlet, and fishing village, and busy town, notes like these are coming:—'There is an earnest desire to hear about Jesus'; 'We have known nothing like it since the days of William Burns and McCheyne'; 'It is so Bible-like, as if we were back again to the Acts of the Apostles'; 'Truths that had become commonplace and powerless seem *to burn* those who handle them, and those to whom they are preached'; 'Here and there you could see a face in the meeting that looked the very picture of eagerness, and every moment you expected the cry, What must I do to be saved?' 'Nothing of the kind has been seen in the parish within the memory of man.' And a minister stated the other week, at the Free Synod of Moray, what had come under his own observation, and added: 'It had been often asserted that it was only women and children who were impressed. The very opposite was the case in his parish, where the majority of those who had professed were *young men.* At the meetings the proportion had been about seven men to one woman."

—Concerning the supposed duty of lawyers, as so many look at the matter, to do all that they can for their clients, right or wrong, the *National Baptist* says:

We do not assert that it is his duty never to defend a man unless he is satisfied that he is innocent. We can conceive that it might be his duty to defend one whom he regarded as guilty, yet whose guilt was not *proved;* to resist a claim which might be equitable, yet which was not sustained by the law. The business of the lawyer we suppose to be, to give his client *all the benefit of the law and of the evidence, fairly interpreted.* But it may be said: "This will never answer; this is not what is wanted; a man could not get a living in this way." That it is not what many men want, is very true. That a lawyer could not get a living in this way, we cannot believe. We are of opinion that if a man of fair ability and industry should set out with the resolve "I will endeavour to secure justice; I will see that my client has all that the law and the facts allow him; beyond this I will not go; I will never make any representation that is not strictly correct, according to the best of my knowledge and belief; I will never use my character, my name, to give authority or commendation to an unjust cause; I will be true to my client, but I will no less be true to myself, to truth, and to God." We say if a person should set out with this resolve, we believe that he would achieve, not immediately but ultimately, a grand professional success. His simplest word would derive from his stainless character a weight that could come from nothing else. He would be clothed with a sort of moral omnipotence. Such was the principle on which Richard Fletcher, of Boston, acted, and such was its result in his case. The man who invented telling the truth was not nearly so great a fool as has generally been supposed.

—Bonar on Assurance, quoted in the *Lucknow Witness:* "So you say you have found Christ and have peace with God?" said one who claimed the name of "Evangelical" to a poor profligate that only a few weeks before had been drawn to the Cross. "I have indeed," said the poor man; "I have found him, I have peace, and I know it." "Know it?" said the divine; "and have you the presumption to tell me thus? I have been a respectable member of a church for thirty years, and have not got peace, nor assurance yet; and you, who have been a profligate most of your life, say that you have peace with God." "Yes, I have been as bad as a man can well be, but I have believed the Gospel, and the Gospel is good news for the like of me; and if I have no right to peace I had better go back to my sins; for if I cannot get peace as I am I shall never get it at all." "It's all a delusion," said the other; "do you think that God would give the like of you peace, and not give it to me who have been doing all I can to get it for so many years?" "You are such a respectable man", said the other, in unconscious irony, "that you can get on without peace and pardon, but a wretch like me cannot; if my peace is a delusion, it cannot be a bad one, for it makes me leave off sin, and makes me pray and read my Bible; since I have it, I have turned over a new leaf." "It won't last," said the other. "Well, but it is a good thing while it does last, and it is strange to see the like of you trying to take from me the only thing that ever did me good; it looks as if you would be glad to see me going back to my old sins; you never tried to bring me to Christ, and now, when I have come to Him, you are doing all you can to take me away. But I'll stick to Him in spite of you."

—On Sabbath morning (May 17th) a crowded meeting of young women was held in the Crystal Palace, Glasgow. I arrived at the same place at 5-40, for the concluding meeting advertised for 6-30. The Palace was already full, and Rev. Mr. Howie was mounted on a high stand, preaching to a crowd of several thousands in the grounds; still the people poured in, Rev. Messrs. Pirrie and Stewart continuing the preaching until Mr. Moody arrived. There were now at least from fifteen to twenty thousand, to whom Mr. Moody preached for an hour with more than his usual power. The Christians were then asked to go and pray in the adjoining church, and the unconverted were invited into the Palace, out of which the congregation had previously come to the preaching outside. At the close, from two to three thousand rose to express their desire to be prayed for by the Christians at 10-30, by which time Mr. Moody supposed all would have reached their homes. It was the most wonderful sight of the kind I ever looked upon. Messrs. Moody and Sankey are at Edinburgh till Thursday, then Kilmarnock, Perth Aberdeen, Inverness, and other towns; then to Ireland.—*The Christian.*

—Miss Colburn writes: "Some facts in relation to my work among the Indians of Round Valley Reservation may be of interest. During the past six weeks 'the Lord has done great things for us, whereof we are glad.' Eight hundred from the various tribes have become Christians, including seven chiefs. Meetings are thronged, and nightly songs of praise and prayer ascend from the lips of these new-born souls. They speak with deep emotion of the love of Jesus. One says, 'Jesus is giving us ripe fruit from heaven, and it is so sweet to the taste.' Another says, 'I feel changed; something has got into my heart, into my bones, into my brains, and the brain must take charge of it. A chief says, 'We are not like what we were; there is a new light

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

in our eyes and in our hearts.' One prays that his 'heart may be like clear water, clear glass, a white cloud.' One evening fifty Indians spoke, and the language of all was a yearning desire for clean hearts and pure lives for themselves and their people. The chiefs and leaders are actively working for their new Master, and urging their tribes to come to Jesus. Children and youth are pressing into the kingdom. They are praying for 'understanding hearts and more light.' Said one, 'The Bible is the good book God has left us. We must read it, and do what it tells us.' (He is reading it, with forty other youths, in our day-schools.) It is fifteen months since I entered the Indian service. My experiences among the Freedmen of the South and the Chinese of California were rich and varied; but never have I witnessed such an outpouring of the Holy Spirit, and such an ingathering of souls, as now; and these trophies are plucked from the lowest class of humanity—the Californian Digger Indians."—*The Christian.*

—In our column of "Requests for Prayer" will be found several for deliverance from the curse of intemperance. This week there are two cases of which we cannot give the particulars; but we desire in this more definite way to request from our readers not only a passing prayer for these special cases, but a sober consideration of the question *per se*. Not only are our poorer fellow-creatures the victims of this demon to an extent that tells, and tells fearfully, on our national prosperity and honour, on our census, and on our cemeteries, but in our homes of affluence it haunts the delicate and the refined, and secrets too terrible to be divulged become the bosom friends of noble men and tender women. Prayer, effort, and self-denial are before us, as God's instrumentalities to any desired end. Are we using these with any due sense of our responsibility to Him in this thing? Individual prayer will often lead to united effort, and united effort will most surely lead to united prayer; and thus may we not move the Hand that moves the universe?—*The Christian.*

TELEGRAPHIC NEWS.

Paris, June 11th: M. Gambetta's attack on the Bonapartists has caused considerable excitement both here and at Versailles. The Bonapartist organs, in commenting upon the incident, violently attack the members of the Left.—The Bonapartist party yesterday made a hostile demonstration at the railway station against M. Gambetta.—Marshal MacMahon received the Burmese Ambassadors yesterday.

12th: The party-feeling and excitement caused by M. Gambetta's denunciation of the Bonapartists is increasing rapidly. Yesterday afternoon a great crowd assembled at the Paris station of the Versailles railway, which was strongly guarded by police. On M. Gambetta's appearance, Comte Sainte Croix went up to him and struck him with his walking-stick. The Comte was arrested by the police.—The scenes of yesterday have been repeated at the railway station, but the police have vigorously repressed all disorder. Great excitement still prevails.—In the Assembly the Left moved a vote of want of confidence in M. Fourton, the Minister of the Interior, for his laxity in dealing with the Bonapartists; the motion was however rejected by 377 votes against 326.

London, 12th: In the House of Lords last night, the Lord Chancellor's Bill, introduced on the 8th of May, for amending the judicature of Ireland and Scotland, and for constituting one final Court of Appeal for the United Kingdom and the Colonies, was discussed, and an amendment favouring the retention by the House of Lords of appellate jurisdiction was rejected.—In the House of Commons the Government Bill for restricting the hours of factory labour was read a second time.

Paris, 13th: The Government have suspended the Bonapartist organ the *Pays* for a fortnight, for publishing seditious articles, and intend to prosecute it.—The *Rappel* and the *Dixneuvième Siècle* have also been suspended for a fortnight.—*Obituary:* Major Pennefather.

14th: The Members of the Left Centre announce their intention to introduce on Monday a Bill proclaiming the Republic, confirming the Septennate of Marshal MacMahon, and revising the Constitution. The issue of this step is anxiously awaited. The Right Centre approves of the measure, but hesitates a rupture with the Right. The Radicals, though objecting to the Assembly's constituent power, support the Bill, wishing to crush the Bonapartists.

Madrid, 14th: General Concha with a force of 30,000 men and 60 guns has commenced an attack on the Carlist lines in Navarre.

Paris, 15th: In the National Assembly to-day the Members of the Left Centre introduced, as had been notified, a Bill proclaiming the Republic, revising the Constitution, and confirming the Septennate of Marshal MacMahon. After some discussion, and amid a scene of great excitement, the Bill was voted as urgent by 345 votes against 341. The Radicals voted with the majority, but the Right Centre chiefly with the minority. The Ministers also voted with the minority. The Assembly rejected a motion favouring the restoration of the Comte de Chambord. Comte Sainte-Croix, who was arrested for his assault on M. Gambetta at the Paris railway station, has been sentenced to a fine and six months' imprisonment.

Washington, 15th: In their report on the American cotton crop the Agricultural Department states that the total amount of acreage planted is 10 per cent. less, and the condition of the crop is 9 per cent. lower, than that of 1873. This is attributed to the heavy rains in April and the subsequent drought in May. The inundations, too, have destroyed one-fourth of the crop in Louisiana, and one-fifth of the crop in Mississippi; but, as replanting has been general, and the weather has been favourable since May, the prospects of the crop are now much improved.

London, 16th: In the House of Lords last night, Lord Halifax, in reviewing the provisions of the new India Council Bill, expressed a doubt whether it would be found effectual. Lord Stanley of Alderley said that he believed the result of the measure under discussion would prevent much wasteful expenditure in India. The Marquis of Salisbury said that he considered it was necessary to check the unsatisfactory expenditure at present existing in public works in India, and he believed that the remedy required was supplied by the present Bill, which had been approved of by Lord Mayo. Lord Lawrence recommended the postponement of the Bill until Government had obtained the opinion of the Viceroy upon it. After some further discussion the Bill was read for a third time.

Paris, 16th: The motion proposed yesterday favouring the restoration of the Comte de Chambord was introduced by the French Ambassador at London.—The bill introduced by the Left Centre and voted in the National Assembly on Monday last does not affect the Ministry. The motions for revising the Constitution have been referred to the Committee of Thirty.—The Republican journals of to-day, in discussing the situation, say that the Republic has not been proclaimed, but that a Monarchy has now become impossible. The Orleanist journals say that the position is unchanged, and that Marshal MacMahon's power is consolidated.

London, 17th: The Lords have passed the Lord Chancellor's Judicature Bill.—In the House of Commons Dr. Lyon Playfair's motion in favour of appointing a Minister of Public Education was negatived.—M. Rochefort has landed at Cork, but met with a hostile reception. He proceeded to Dublin, but met there with a similar reception.—The following promotions in the Royal Engineers have been gazetted: Major William Adolphus Baker to be Lieutenant-Colonel, vice Lieutenant-Colonel Griffiths, deceased. Captain Charles Mant to be Major, vice Major Baker, promoted. Captain Sartorius to be Brevet-Major.

Rome, 17th: Yesterday being the twenty-eighth anniversary of his accession to the Papal throne, His Holiness the Pope held a grand reception at the Vatican.

Paris, 17th: M. Magne, Minister of Finance, has announced to the National Assembly that new taxes to the extent of 42 millions of francs are necessary.

London, 18th: In the House of Commons last night, Mr. Fawcett announced his intention to introduce a motion to the effect that it was inexpedient to proceed with the second reading of the India Council Bill until the correspondence between Lord Northbrook and the Marquis of Salisbury had been produced.

PASSENGERS SAILED.

Per P. and O. Str. *Golconda, 13th:*

For Southampton.—Mr. and Mrs. Cursham.

For Brindisi.—Mr. Eastaway; Capt. Reay; Col. Elder; Mr. Hodgart; Mr. W. Jacob; and Capt. Howell.

For Venice.—Mr. Honegger.

Per P. and O. Str. *Mongolia, 19th:*

For Southampton.—Mr. W. Cattrell; Rev. John Small; Mrs. Small; Sub-Lieut. McInnis; Lieut. Stevenson; Sergeant T. S. Rogers; Commander A. D. Taylor; Lieut. W. Barker; Mr. A. Thomson and 2 children; Mr. A. H. Harvey; Mr. Thomas Weston; Lieut. Barker's child; Mr. P. Jardine and child; Mr. Henry White; Mr. Tom Davis; and Mr. Edward Dennison.

For Brindisi.—Lieut.-Col. R. Caulfield; Mr. J. Y. Macnight; Mr. Simon Finch; Dr. G. Bidir; Mr. H. Reinhold; and Mr. W. P. Alexander.

For Venice.—Mr. A. Thorndike; Mr. J. E. Cooper; Mr. G. Groome; Mr. C. C. C. Barlow; Mr. Walker; Mr. Pollard; Mr. Egerton Knox Laird.

PASSENGERS ARRIVED.

Per P. and O. Str. *Delhi, 16th:*

From Southampton.—Mr. J. Harvey; Mr. J. Rowell; Mr. W. Wilson; Capt. LaTouche; Mr. and Mrs. Tronson and infant; Mr. J. C. Leupolt; Mrs. Barker; Mr. C. Anderson; Mr. J. Sharp; Mrs. Edington, infant and two children; and Miss Hume.

From Brindisi.—Mr. and Mrs. Buller; Mr. Ross; and Mr. G. Cowper.

From Aden.—Lieut. McCausland and Comdr. S. Tuke.

Per Str. *Persia, 16th:*

From Genoa, &c.—Capt. Clives; Mr. Jordien; Mr. Peres; Mr. Valle; Mr. J. Gennaro; Mr. M. Lingi; Magi M. Doune; and Mr. Baker and four companions.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

D'SOUZA—June 13th, at Poona, the wife of Mr. Angelo D'Souza, G. T. Survey, of a son.

MARRIAGES.

BENNETT—BRANDON.—On the 6th June 1874, by the Rev. G. Bowen, Mr. J. A. Bennett to Mrs. Catherine Brandon.

HIGH—EDWARDS—June 8th, at St. John's Church, Colaba, by the Rev. W. Maule, Mr. James High, British India Submarine Telegraph Company, to Mary, eldest daughter of Mr. C. Edwards, Pensioned Apothecary.

KENNEDY—DEVONSHIRE—June 8th, at Bombay, Mr. John Kennedy, to Catherine, second daughter of Mrs. and Mr. A. Devonshire.

DEATHS.

ROBERTSON—At No. 233, Leith Walk, on the 9th May, Mr. Robert Robertson, late Head Assistant to the Inspector-General of Ordnance and Magazines, Bombay.

SWORNSBOURNE—May 29th, at sea, between Bombay and Aden, Ethel Kathleen, the infant (twin) daughter of J. A. Swornsbourne.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received June 1 to 15, 1874.

Rev. T. Carss, April 12th, 1875, Rs. 12-5-4; R. Oliphant, Dec. 13th, 1875, Rs. 5-0-0; Dr. H. H. Linsdale, April 9th, 1875, Rs. 9-10-0; O. G. Cramer, May 22nd, 1875, Rs. 9-10-0; R. G. Bhore, Jan. 18th, 1875, Rs. 9-10-0; H. Webb, May 1st, 1875, Rs. 9-10-0; Dr. E. Condon, June 6th, 1875, Rs. 9-10-0; Rev. E. Chester, M.D., 1874, Rs. 9-10-0; G. Mathews, Rs. 1-14-0; Mr. Pincott, Oct. 1st, 1874, Rs. 2-0-0; Lieut.-Col. Evezard, Dec. 31st, 1874, Rs. 19-4-0; Major C. T. Haig, April 18th, 1875, Rs. 9-10-0; Rev. W. A. Roberts, Nov. 19th, 1874, Rs. 10-0-0; E. Hosking, C.S., Feb. 17th, 1875, Rs. 9-10-0; Capt. F. W. Tyrrell, July 1st, 1875, Rs. 9-10-0; Lieut.-Col. G. B. Roberts, 1874, Rs. 9-10-0; H. M. Birdwood, C.S., April 12th, 1875, Rs. 9-10-0; General C. Birdwood, April 3rd, 1875, Rs. 12-5-4; Rev. R. Montgomery, May 1st, 1875, Rs. 9-10-0; Rev. Geo. English, 1874, Rs. 9-10-0; Rev. W. Bonner, Sept. 9th, 1874, Rs. 19-12-0.

Advertisements.

Just Published: By a Lady.

OUTLINES OF THE BOOKS OF THE OLD TESTAMENT.

In verse, adapted to persons of all ages, and particularly valuable for young persons.

One rupee per copy. To be had at the Education Society's Press, Byculla, Bombay.

BOMBAY TRACT AND BOOK SOCIETY.

BOOKS JUST RECEIVED.

Bagster's Bibles, various sizes and styles, elegantly bound prices from Rs. 5 to Rs. 30.

Ryle's Home Truths.

The King's Son; or, Memoir of Billy Bray.

Forgiveness, Life, and Glory. By S. A. Blackwood.

The Victory of Faith. By the same.

Family Prayers—Bickersteth's, Vaughan's, and Oxenden's.

The Converted Family. By Rev. W. W. Robinson.

Grace and Truth. By Dr. Mackay.

A large assortment of Dublin Tracts.

The publications of the English Monthly Tract Society.

Children's Illustrated Books, Tracts, Religious Books and Periodicals constantly on hand and arriving from England.

Address all orders to the SECRETARY, *Bombay Tract and Book Society.*

Depository—Verge of the Esplanade.

HOUSES AT MAHABLESHWAR.

TO LET, from this date to the end of the hot season (June 1874), houses at Mahableshwar, furnished.

Rent from Rs. 300 to Rs. 1,000.

The undersigned will be most happy to give any information regarding houses that may be required.

PAUL MYATT,
House Agent.

BOMBAY MARBLE WORKS.

CHARLES DRURY, PROPRIETOR.
22 PAREL ROAD, BOMBAY.

BOMBAY GUARDIAN.

Terms of Subscription: Rs. 8 per annum; with Indian Postage, Rs. 9-10; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, at the Bombay Tract and Book Society, where also the Editor may be addressed.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.